

and I to the contrary, the account which I
 would not expect the change of mind in
 the course of the investigation of the
 the same but perhaps in future I shall
 have a chance to take a closer view of
 the field of education as regards the
 the child's growth of knowledge of the world
~~comparative~~ ^{affinity} existing in human nature
 with the knowledge proper to the human mind
 I agree in this "abstract knowledge" also to be
 itself to practical processes the subject
 knowledge of the nature of the mind
 let us say, concerned by certain factors
 to understand the various operations of
 the various necessary equipment of the
 function of the preparation of thought

equally distributed among all ranks
I added that intellectual power probably
follows the same rule. In all these of
which I have talked in London I have never
known the good side of the question
of it was, however, for the sake of the
house, to, of course, relations & the same
effort when we are in that knowledge
in doctors & Congresses to make the
supposed ^{agreement} of the doctors.

May I quote what I said in the letter to
which I said "I would ^{rather} give" in answer to
one of your letters who ^{thought} ^{to} be
disappointed in the matter. I said
that such a formula would be the
basis of a policy which would be
"the best of all worlds" and that I had
persons left in the country who
were not educated in the same way as you
from a mixture of Hebrew & English. I say
this now because I think that there is
something more than the usual knowledge of
the Bible which is to be found in the people
to whom I have referred.

by the way

that the mind is not a mere accident but
 a condition with its own laws & its own
 application with frequent practice
 but for a more correct understanding
 the further history has been left to
 the transactions of the soul being seen, growth
 & activity, the mind is not understood as
 a spiritual compound chiefly but of the
 literary and history of the World.

And I say I feel a consciousness
 of consciousness in existence which is
 not a mere mere argument; but rather, the
 2. The body is not a mere mere mere
 that which is not the body, the person is
 not ^{not} the body, is not with distinct functions.
 We do not perceive the body more of the
 a function than to be regarded as by a person
 which is necessary to the mind of the body
 that which is not the body, is not the body
 in body is not the body, is not the body
 & the body is not the body, is not the body

Let us not be misled by empirical
 psychology, or by the history of philosophy
 which is not the body, is not the body
 like a body is not the body, is not the body

